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### *The Importance of Cities in Evangelization.*

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THE policy of Christ in the work of evangelization was one of inherent wisdom, and throbbed with the life of lasting principles. When He committed unto His Apostles in His final message the charge of preaching repentance and remission of sins among all nations, it was with the special direction, "Beginning from Jerusalem,"—Jerusalem, the city of sixteen centuries, beautiful for situation and the joy of the whole earth, the centre of the Hebrew race and one of the capitals of the Gentile rule of the vast Roman Empire. At the time of His ascension, the Church of Jerusalem began with the small number of 120; but, as it is recorded, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," and hence by the special favor of God 3,000 at one time and 5,000 men at another were added to the number, making altogether a Christian community of some 25,000.

In accordance with the same principle, the first mission projected on a large scale by the Jerusalem Church, was to the city of Antioch, the chief seat of influence on the Eastern Mediterranean, the gathering point of both Asiatic and European civilization, and the third city in population, wealth and commerce in the Roman Empire. Moving forth like a commanding general, the Apostle Paul seized upon this great metropolis between the East and West. From thence he started forth on each of his three missionary tours, and extended his work to all the chief centres of trade and influence by land and sea,—to Ephesus, Corinth and Iconium, to Philippi, Thessalonica, Athens and Rome. He seized upon every strong strategic point. "He garrisoned the capitals for Christ." As Dr. George Smith has said, "So steadily did the Gospel of the first ages work out from the cities, that the two names applied to non-Christians are *villagers* and *dwellers in the open country*, or *pagans* and *heathen*,"—pagan, one who is a peasant, and heathen, one who dwells on the heath.

For this principle of first occupying cities in the work of evangelization, what are the reasons to be offered?

I. The first reason is the large *population* contained in the cities, and in immediate contact. Dr. John Todd, in arguing this question, deduces a lesson from the words of the Old Testament, "Go to Nineveh, that great city." Jerusalem, one of the sacred cities of all time, was especially a "great" one in the time of Christ. It had a population of between one hundred and two hundred thousand, which number swelled at the time of the Passover, according to an estimate of Josephus, to 2,700,000. The cities of Antioch, Ephesus, Corinth and Thessalonica were also densely populous, numbering from two hundred thousand to half a million, while Rome had probably a population of over a million.

It is, however, in this nineteenth century that the growth and importance of cities bears a striking and fearful import. According to a statement of Dr. Josiah Strong in his book entitled, "Our Country," two-thirds of the population of England and Wales are found in cities of 3,000 inhabitants and over, "and the urban population is growing nearly twice as rapidly as that of the country." In the United States the urban population during half a century preceding 1880 increased more than four times as rapidly as that of the country.

Every block of a city is a village compacted; every great city is in itself a nation. In the teeming thousands who go rushing by, there are aching hearts and suffering bodies waiting *en masse* for a friendly voice and a helping hand. If the desire is to save souls, then surely they are close to hand in every city. The need is undeniable; the only question is the *modus operandi*. At the very best, especially in the cities of non-Christian lands, it is only like Paul tarrying at Ephesus and saying, "A great door and effectual is opened unto me, and there are many adversaries."

II. In the second place, cities are the seat of *power*. Victor Hugo in his "Les Miserables" thus epitomizes Paris: "Paris is a sum total. Paris is the ceiling of the human race. All this prodigious city is an epitome of dead and living manners and customs. He who sees Paris, seems to see all history through, with sky and constellations in the intervals. Paris is a synonym of Cosmos. Paris is Athens, Rome, Sybaris, Jerusalem, Pantin. All the eras of civilization are there in abridged edition; all the epochs of barbarism also." This same feature, though perhaps more mild, belongs to all the great cities of the world. In them are contained every class of society and every phase of character. Even the country farmer is found in their midst, selling his produce, buying merchandise, captivated by the greatness or glitter of the changing sights, or led away perhaps into the haunts of vice. Here merchants and specu-

lators establish their headquarters and make or lose their fortunes. Here masons, carpenters and architects learn their trades and test their skill. Scholars, politicians and diplomatists congregate in the public places, compare views, investigate facts and manage the affairs of the people. Whatever the undertaking, its headquarters must be found in the city. "The city is the nerve centre of our civilization. It is also the storm centre." From thence come conspiracies, strikes and revolutions. Hardly is there formed the nucleus of a city, when Evil comes and establishes her seat. And shall Righteousness lay behind, or tremble at the task that awaits her? Shall Christianity grant unchallenged this control by the powers of darkness? Not so was the intent of Christ, or the habit of the early Church. Begin in these cities—begin at once! Here the conflict must be fought,—here begun, and from thence extended through all the world.

Only a little over a month after Christ had been tried and crucified by the Roman Governor and Roman soldiers, by the Jewish Sanhedrim, the high priests and the howling mob of Jewish fanatics, when, having risen from the grave, He tells His disciples that their work, too, must begin at Jerusalem, at this same Jewish capital, in the presence of these same Scribes and Pharisees,—nay, even in the very courts and under the shadow of the magnificent Temple of this erring people.

And as Peter and James and Stephen made this Jewish capital the mother of Jewish Christendom, so Paul and Barnabas and Silas made Antioch, which was the queen of the East, "bitter with weariness and sick with sin," to become the mother of Gentile Christendom. So, too, at Ephesus, the seat of sorcery, incantation and superstition, where flourished the worship of the Goddess Diana in that magnificent temple of over two hundred years of labor; so at Athens, the seat of philosophy and art, and Rome, the head of the Empire and proud mistress of the world, Paul and his followers bravely entered the contest and secured the ground for the speedy triumph of Christianity.

"The friends of Jesus," says Dr. Somerville, one of the Scotch Secretaries of Foreign Missions, "in seeking to rescue the heathen world from the dominion of Satan, and to bring it under the benign authority of the Lord Jesus Christ, should manifest as much care and wisdom in fixing on their points of conflict as the men of this world do in conducting earthly warfare." The truth of this statement is too often hid away in the napkin of unconcern, narrow-mindedness or superficiality. The cities are the great fortress and strong citadel that sooner or later must be captured. Until they yield, the war is unended and the victory unwon. All else is the mere preliminary skirmishing, helpful indeed to the general result, but

especially helpful, if carried on with reference to, and in connection with, the harder conflict reigning around the central fortress. To ignore, neglect or desert this hand-to-hand contest before the main citadel for the more hopeful warfare on the open field or in the "woods," is certainly the law neither of military nor missionary tactics. For a soldier or officer to come to the citadel and cry out to his comrades fighting within, that their courage is nought and their zeal is in vain,—forgetting meanwhile to help the brave, or even to fight in his own regiment at his own post,—this, indeed, is the "Punch" and "Puck" of the Church militant! According to science—and the science of warfare as well—where the greatest resistance exists, there the greatest effort should be put forth for effectually overcoming it. The city being a power, we seek to make it a power for good, and like the pilgrims landing in America we begin our compact, "In the name of God; Amen!"

III. A third reason for the evangelization of the cities is because they are the *centre* of influence. By using the word "centre" there is implied a contact with that which is without and around. Cities not merely have power in and by themselves, but with and over the surrounding country. When Christ commanded His Apostles to begin from Jerusalem, He never intended that they should stay or end there. Jerusalem was the beginning, and all nations the end. It was seized first of all, because it, and it alone, had a direct bearing on all the Jewish people. So when Paul crossed into Europe, and aimed to plant the Church in Greece, it hardly seemed to be his intention to strike first of all for Athens, but rather for Corinth and Thessalonica. And why? It was because these two cities, even more than Athens at that time, ranked first as commercial and political centres, to which, and from which, came and went a ceaseless tide of traders and travellers, soldiers and officials, sight-seers, adventurers and spendthrifts, a gate-way for the Apostle to many an unknown district. Hence it is not so much because a place is a city or even a noted city, that it must first of all be occupied by Christianity, but because it is a *centre*. "One who studies even cursorily," says Professor Austin Phelps, "the beginnings of Christianity will not fail to detect a masterly *strategy* in apostolic policy. Christian enterprise at the outset took possession first of strategic localities, to be used as the centres of church-extension. The first successes of Christian preachers were in the great cities of the East. The attractive spots, to the divine eye, were those which were crowded with the densest masses of human being."

Cities, therefore, are representative and relative. In this larger sense Jerusalem spoke for the Hebrew race, as Rome speaks for

the Roman Church. Berlin is Germany, Paris is France, London is England, and New York, Chicago, Cincinnati, St. Louis, San Francisco and New Orleans are becoming more and more the dominant force of America. As Dr. Burrell said in the last General Assembly (1890) of the American Presbyterian Church, "Universal history could be given by naming the cities. Jesus went to the cities, and His disciples were city-missionaries. As go the cities, so goes the world." Though the larger portion of Paul's time was passed in the cities, yet because these cities were *centres*, the Gospel spread far and wide into all the surrounding country and prepared the way for the conversion of the Empire. He tarried three years at Ephesus, yet from thence there "sounded out the Word of God over all Asia." While he himself preached in Antioch in Pisidia, yet "the Word of the Lord was published throughout all the region." By establishing the Church in Thessalonica, he soon could write, "From you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Cities, if evangelized, are bubbling fountains, which flow forth as fertilizing streams. If christianized, they are the life-saving light-house, which, though standing alone by itself, yet sends forth its light far over the waves. A Thomas Chalmers and a Norman Macleod, seeking the masses in the city of Glasgow; a Thomas Guthrie, standing by night on the bridge in Cowgate, Edinburgh, and from thence going forth to their homes or to his Church to announce with an added fervor the better life that is possible for all; a Charles Spurgeon, a Joseph Parker, a Canon Liddon and an Archdeacon Farrar, speaking to larger congregations than the Tabernacle, the City Temple, St. Paul's Cathedral or Westminster Abbey could possibly hold; a Beirut College, rising forth on the Syrian coast, and a Roberts College on the Bosphorus, each one with silent advance undermining the Moslem power of the Sultan; an Alexander Duff, pressing first of all for Calcutta, and a John Wilson for Bombay,—all these indicate the wisdom of that policy, which would command and hold these salient centres, which command whole nations and continents. And yet in the face of this reasonable policy, how great is the neglect too often apparent! In mission countries, to use the language of Dr. Somerville, "simple and reasonable as this plan of forming central stations is, I regret to say that in modern missions it has not been so frequently acted on as it should have been." And in Christian lands Dr. Sherwood, of Brooklyn, states the condition thus: "The divine policy involved in the memorable words, 'beginning at Jerusalem,' is disregarded. Our great centres of life and power have been left to take care of themselves, after being drained of available means to help others." The only

rule of the kingdom, safe and fair, as it seems to us, is merely this: neglect nothing, but by concentration and due proportion and for the conquest of the world through wisely-chosen centres.

IV. A final reason for the occupation of the cities is the *prestige* and honor that thereby accrue to the cause. By this is not meant any selfish pride or sectarian *ekclat*, but the worthy extension of the Lord's glory and the honor of His Church. Cities give visibility to the work.

They are a silent and unpaid agency. The wonderful spiritual manifestation on the day of Pentecost in Jerusalem needed both just such a power and just such a city. The infant church gained that day a standing and status not only in Jerusalem, but among those devout men, who were present from other nations, from Parthia and Mede, from Mesopotamia and Cappadocia, from Pontus and Asia Minor, from Phrygia and Pamphilia, from Crete and Arabia, from Egypt and Rome. A weak hold on the cities cannot but bring discredit to the Gospel's worth, sufficiency and power. While fidelity everywhere will be awarded at the last, yet it is the duty of us all to make every deed to *tell*, and that, too, in a lasting and progressive way. That prayer-meeting day after day at noon on Fulton St., New York, might be simply addressed, with reference to the scope of its power, as Fulton St. prayer-meeting, America. Evangelization in the cities is the issuing of a public proclamation. A great sermon, a revival, works of charity and benefaction, as issuing from the cities, speak by the voice of the press to a million homes. A church in the city for the masses is Christian Apologetics. City reform is a defence of the national Constitution,—the *Magna Charta* reaffirmed.

But not only is the work of evangelization in the cities the seal of the Gospel's power, but, as David and Solomon desired to build a temple unto the name of the Lord, "exceeding magnificent, of fame and of glory throughout all countries," so in every age the Church has sought for a commanding and honorable position, for some tangible and material recognition of the Lord's greatness and glory. The finest sites in the greatest cities have been chosen, genius and art have been summoned to do their highest service; architecture, painting, music and sculpture have been wedded to devotion and worship; the solid quarry has been made by the touch of inspiration to break forth into Gloria and Te Deum; and where once were castle and fortress, heathen altars and false gods, there now color and marble, in lofty tower and massive cathedral, silently join in the upward adoration. Old Trinity Church, standing on the throbbing rushing thoroughfare of Broadway, and looking down in silent majesty on the stocks and exchange, the "bulls" and "bears" of

Wall St., or opening its doors on each noon-day of Passion Week to the crowds of busy men, who leave for an hour their desks and counting-rooms for a waft of divine favor and a glimpse of a higher existence,—surely this unfolds in part the secret of that indefinable relationship that exists between the Gospel and the city, a whole nation feeling the throb of the Gospel's life as it feels the throb of the great metropolis.

And who but can realize the significance of the cathedrals, that adorn the cities of Europe! of the cathedral of the Assumption or of St. Michael in Moscow, where Czars have been crowned or laid to rest in their silent marble vaults; of the Duomo in Florence, of the Notre Dame in Paris, and of the cathedral of Milan, needing a century and a half for their erection, and rising up as in "modulated psalms"; of the cathedral of Seville in Spain, of beautiful Gothic structure, and splendid in dexterous carving and shining mosaic; of the Strasburg and Cologne cathedrals, whose sacred towers have year by year pointed further and further heavenward, until they look down some five hundred feet from their lofty pinnacles; and of the massive and incomparable St. Peter's in Rome, six hundred feet and more in length, or of Westminster Abbey and St. Paul's cathedral in London, from whose every stone of their length of over five hundred feet there comes a voice telling some memorable story. Within and without they declare, like the heavens, the glory of God, and they show forth God's handiwork through the fingers of men. So Ruskin in his "Stones of Venice" speaks of the Basilica of San Marco: "The whole edifice is to be regarded less as a temple wherein to pray, than as itself a book of Common Prayer, a vast-illuminated missal, bound with alabaster instead of parchment, studded with porphyry pillars instead of jewels, and written within and without in letters of enamel and gold. And the man must be little capable of receiving a religious impression of any kind, who, to this day, does not acknowledge some feeling of awe, as he looks up to the pale countenances and ghostly forms which haunt the dark roofs of the Baptisteries of Parma and Florence, or remains altogether untouched by the majesty of the colossal images of apostles, and of Him who sent apostles, that look down from the darkening gold of the domes of Venice and Pisa."

Resting our work as Christians and evangelizers on these principles of solid and permanent character, is there not a reason for application to the missionary work in China?

In China as the system of Government grades the offices, so the cities are graded, too. First comes the capital of the Empire, then the provincial capitals of Viceroys and Governors, and finally the centres or seats of the various circuits, prefectures and districts.

Being political centres, they are also educational, and, as a rule, commercial centres. Since the intercourse with Western nations has extended, certain treaty-ports, now numbering twenty-two, have been opened to foreign trade, and these also become commercial and political centres. In brief, there are some 1800 cities in China, 22 of which are capitals, 280 circuit and prefetural cities, and about 1500 district cities. All but three of the treaty-ports are now occupied, I believe, by Protestant missionaries, and also all of the capitals save five, namely, those of Shensi, Honan, Hunan, Kiang-si and Kuang-si. Though dangers of collision and riots may restrain for a time a forward movement, yet residence and work in at least the chief centres may be viewed as a laudable ambition. If once peacefully entered, like the entering of a strong citadel, the only thought should be to extend, not to withdraw, to help, not to hamper. Every one of the four reasons already considered are especially applicable to the capital cities. They lead the way in numbers, in power and influence, and to secure in their midst a commanding position has been the aim of the Church of Rome, and should by no means be ignored by Protestants.

So far as I know, the principles here developed have been held by the majority of the missionary Societies in China. Street-chapels and schools, Sunday services and book-depositories, dispensaries and hospitals, social visitation and public lectures, all have been adopted according to support rendered by the Society and mission or such opportunities as the city has afforded. The work is slower, but wider in its reach and effect than that carried on in a less conspicuous place. To measure its worth needs a spirit of fairness and candor, united with the clear insight of faith and the profound reflection of a serious nature. The influence in the matter of conversions may for the most part be indirect, and yet none the less essential. Conversions are generally the result of countless forces, and the more comprehensive the work, the better the result.

One noted exception to the rule that we have maintained may be found in the so-called "Shantung idea," especially that one called country itineration. In the province of Shantung the country-work has received the manifest blessing of God, and as a result there are probably more converts on the roll than in any other province in China. Any criticisms that might be made (as is true of all work) may be left to the truer judgment of coming time. While the one city of Canton has fifteen street-chapels, the one province of Shantung has only two, and these poorly supported by their respective Societies. The difficulties that beset the work in the cities on the one hand, and the opportunities for immediate results in the country on the other, these have united to shape the course of missionary effort in Shantung.

But is there not a danger of missing the happy medium, and losing the future for the sake of the present? While Canton city has some 8,000 converts on the one policy, no city in Shantung has more than about 100 members, and some of these properly belong to the country. Such a failure on the one side and success on the other is due to this: in one, city work has been neglected and opposed; in the other, it has been loyally supported, until success has come. Seeking for a due recognition of every phase of work, the English Baptist Mission in Shantung has shown a wonderful success in its country work, and at the same time it has never doubted, but right heartily supported, all work in the city. Regarding a city and especially a capital as a *centre*, work both there and in the country would be alike recognized, for the command still would be, "*Beginning from the centre.*" Beginning anywhere else than the centre, the centre may after all be forgotten. Maintaining the wise strategy of the early Church, no work would be passed by. Country work would still be carried on, but not as distinct from its centre. Rather, it would aim and tend to strengthen the centre, the two acting and re-acting on each other.

No country comes into such affinity to the Government of the Roman Empire as this Empire of China. The peculiar environment in which the Church has been placed should be duly noted and prudently utilized. If the prejudices of the people may indicate at times the wisdom of caution and even slowness in advancing the work in important cities, the particular structure of the Chinese Government may also teach us the end at least to be aimed at,—that of trying to possess for Christianity every one of these centres. A provincial capital comes into direct relation with every district of the province, and that, too, by the authorized agents of the Emperor himself. One street-chapel or dispensary in some provincial capital will be the rendezvous of persons from all parts of the province and even from other provinces, and thus day by day the persons who come in contact with the missionary and his work, cannot but go away with a little less prejudice and contempt. There is only needed the persistent work of a number of years to result in success, that God and man may alike recognize. A public preaching-hall on some important street of such a city is worth more than Treaties and Edicts, authorizing the right to preach Christianity in all parts of China. It is the public and official notification of the missionary's work. It secures a status for Christianity in the eyes of thousands, and the cause both in country and city is aided thereby.

For the accomplishment of the task in these centres of the Empire, there may appear difficulties, colossal and defiant,—and he who tries can best know them,—but with a spirit of courage, faith and kindness, with principles of adaptation, prudence and conciliation,

wearied never by the waiting nor baffled by calumnies, jealousies or petty interferences; firm, hopeful, persistent, magnifying the truth and endued again and again by the Spirit, cheering each other and united in the bonds of peace,—we may rest assured that God Himself, in His own way, will, with His hand of supreme benediction, own the service that seeks to heed His commands; and, when His truth and grace have been proclaimed and made known, then Christianity, young still as the morning and full of an unwasted power, will conquer and reign with the grip and scope of a divine force, and from these centres to the ends of the Empire, as then over all the globe, there will beam the joy and calm of its renovating life.

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### *A Shanghai Sermon.*

We print the following outline of an interesting and suggestive discourse by the Rev. T. R. Stevenson, delivered from the pulpit of Union Church, Dec. 21, 1890, on the occasion of entering upon the third year of his pastorate :—

When I was thinking of coming to Shanghai, I, naturally enough, sought information concerning it. To this end I conversed with persons who had lived here. Books, large and small, wise and otherwise, were also consulted. The result was not altogether satisfactory. One became puzzled and sometimes considerably so, and why? because the accounts given of place and people were so conflicting, "wide as the poles asunder." Some declared that Shanghai was a model republic. Others informed me that it was Satan's seat. Such being the case, I closed the volumes and only said, "You must go and judge for yourself."

#### SATAN'S SEAT?

Well, that is a damning accusation. One cannot fully endorse it. Nevertheless, it is partially true. Satan has too much to do with some of the foreign residents here. If that honest, courageous apostle, St. Paul, were with us, he would be compelled to call certain things and certain individuals, "earthly, sensual, devilish." There are dark blots on the public reputation. A Scotch poet died recently, who was commonly called the peoples' poet. He sang to them and for them. Though a "minor minstrel," he was an inspiring one. Some of his effusions, such as "There's a good time coming," "Clear the way," and "Cheer, boys, cheer," will be long remembered. I refer to Charles Mackay. Among his productions is one called "The Voice." Each verse begins with the words, "If I had a voice," and it tells us what the message of that voice would be. With a mighty,

persuasive, loving voice the ignorant, suffering, and wicked should be saluted that they might be taught, consoled and reformed. In like manner, "if I had a voice, a mighty voice," I would cry to some in Shanghai, "Be not drunk with wine wherein is excess, but be filled with the Spirit. D'ont be the slaves of drink but the servants of Deity." Bacchus has too many worshippers. There is fine scope for temperance enterprize. If I had a voice, a persuasive voice, I would say to others, "Take care that you are not lovers of pleasures more than lovers of God." Amusement is right and needful. He who works hard may justly play hard. Let us, however, beware, lest we allow recreation to come between ourselves and duty. Nor ought any to forget that the loftiest of all pleasures is to be found in that religion which, alas, is often neglected and even despised. "At Thy right hand are pleasures for evermore." If I had a voice, a powerful voice, I would warn others thus, "Forsake not the assembling of yourselves together" at church and on Sunday. D'ont allow it to be remarked that you may be found in any house rather than the house of God. If I had a voice, a loving voice, I would repeat to others the great Master's great words, "Yet lackest thou one thing." The diadem of thy character sparkles with costly gems and flashes with splendid jewels; but where, oh where, is the pearl of price? The garment of virtue is beautiful and essential, yet more so is that of holiness,—clothe thyself with it.

#### A MODEL REPUBLIC

Shanghai is styled. On the whole, the phrase is accurate. We are admirably governed by our local authorities. The foreign Settlements, to wit, are "model" in their sanitary arrangements. Considering the grave difficulties with which they have to cope, the Municipal Council are palpably successful in securing for us good air, pure water and general cleanliness. Go into the native city and then come back to the English, American or German quarters. What a contrast! Again: it is a model republic in point of security. Despite unfavourable environments, life and property are well looked after. General Kennedy informed the speaker, not many days after he landed, that it was safer to walk the streets of the Settlements at midnight than those of New York or London. Few will dispute the assertion. Nor is this all. If the place is model, so, in certain particulars, are the people. As already observed, their faults are patent enough. So are their excellencies. For instance: as a rule, they are liberal, generous and open-handed. They are not without a big share of the milk of human kindness. Of course there are exceptions; some are close-fisted and mean. Even some religious folk are defective here. The major part, however, of the foreigners

are the very opposite. On several occasions I have sought pecuniary aid from fellow-townsman in behalf of benevolent objects. I have never yet been refused. Money has been given and cheerfully given. I have even been asked how much I wanted, and, after stating the sum, not too low, it has been forthcoming.

#### A SPLENDID TESTIMONY.

During a recent visit to Japan I met with a gentleman, who mentioned an incident which I can never forget. One rarely hears anything more impressive. He knew a missionary in China, who one day encountered a Chinaman. The latter had been in the habit of watching the conduct of the former, and that very narrowly. He said, "I want your God to be my God." The missionary answered, "What do you mean?" "I wish to be of the same religion as you." "Why do you?" "Because if your God is like you, He must be good." What a striking utterance! Surely it was the highest compliment that could possibly be paid to any human being. It reminded one of the words, "We will go with you, for we have heard that God is with you." Is anything like this said of *us* by the heathen? Are our characters and lives such as to exalt men's views of God? "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." Make your religion a practical and daily pursuit. Our position here is serious, not to say solemn. Surrounded by a dense pagan population we are, by our demeanor, the exponents of Christianity. Whence do the Chinese get their notions of the Gospel? Not from the Bible. Many cannot and many will not read it. No; but, depend upon one thing,—*they read us!* We are their Scriptures. Right diligently do they peruse them, too. What is the impression produced? Sir Philip Sidney was a poet, a military hero and a man of rank. But he is immortalised by none of these things. No; he has rendered himself dear to the English nation by one deed of noble self-sacrifice. When mortally wounded on the battle-field and consumed with burning thirst, he refused the cup of water brought to him, and, pointing to a common soldier, bleeding on the ground, cried, "Give it to him; he needs it more than I." Even so, Christianity is rendered attractive and illustrious to those around us, not by our theologies and liturgies, our professions and ceremonials, but by Christ-like lives.

#### "COME AND SEE."

Even in Shanghai objections are raised to missions. There are also others, who, while not opposing the movement, do not seem greatly interested in it. I would respectfully but earnestly suggest a remedy for both evils. *Go to the missionary stations and judge for*

*yourselves.* You have not far to go. The Settlements contain them. Pay them a visit now and then. If ever and anon you went to meetings and services of the native converts, you would be well repaid. "I speak that which I know, and testify that which I have seen." If you did this, it would be a boon all round; you would do yourself, the missionaries and the Chinese Christians good. *Yourself*, for anything which enlarges a man's sympathies and takes him out of himself, is beneficial to him. The *missionaries*, for in seeking to save the Celestials, they have a prodigiously hard task. *The Chinese Christians*, for many have irritating and vexatious opposition from their fellow-countrymen; and in some cases cruel and open persecution. All claim your aid; let all receive it!

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*A Recent Correspondence between an Educated Manchow  
and a Missionary on Religious Controversy  
and Kindred Subjects.*

BY T. C.

THE letter and essay, of which a translation is here presented, were recently received by a missionary long resident in one of the chief cities of China. The circumstances which led to their composition are sufficiently explained by their contents. The missionary's reply, which is subjoined, was well received; and, a few days later, Kuei Hsien-sheng and another Manchow named To called on the missionary, when the discussion was carried on in a friendly spirit, but without apparent result. Kuei Hsien-sheng, a man of frank straightforward address, about thirty years of age, is *Peih-t'ieh-shih* (筆帖式, "Copyist in the Boards." Williams.) to the Tartar General of the Province; and, fairly educated from a Chinese point of view, takes a genuine interest in European science. The scope of religion for him is the advancement of virtue. Such ideas as personal guilt in God's sight, the manifestation of God in time and space, and other characteristics of Christianity, did not appear to have as yet even arrested his attention.

The mental attitude illustrated in these compositions, as well as the criticisms, however slight, of some of our missionary books, as well as of our religious tenets, so greatly interested the translator, that he has ventured to ask the editor to find room for them in the pages of THE RECORDEE.

[*Letter of Kuei Hsien-sheng.*]

To the reverend Master:—On the 23rd of the 7th moon in company with (your) brethren, I witnessed the performance of worship according to your illustrious religion, and respectfully listened to a discourse, for which I feel deep obligation.

I recall the fact that in the third moon of Wu-tsz (1888) I had looked at the *Illustrated News* (published by) your illustrious religion, and in consequence of impressions made on me thereby, had addressed (? to you) a paper discussing (certain points). This was replied to by . . . Hsien-sheng (a native preacher.) After reading his letter many doubts arose in my mind; and in the fourth moon I canvassed it point by point, and sent my letter to him. Receiving no reply, I wrote again in the following moon, but was still without a reply. It was then that I first procured certain books of your illustrious religion, and read and compared them. As to the Books of the two Testaments they, as coming from the hand of a translator, necessarily presented passages of obscure composition. However, although the greater part of their contents proceeds on excellent principles, there are still places not a few which are erroneous and misleading. To listen to the gentlemen, my own countrymen, who have embraced the religion, the two Testaments are holy writings, which cannot possibly be mistranslated in a single character. If a single word be added or cancelled the penalty is the infernal dungeon. But when I hear this my suspicions are only increased.

When I looked at Dr. Williamson's Physics (物格探源) or Dr. Martin's Evidences (天道溯源) their leading motive again seemed to be at variance with (the motive of) the Testaments. The Testaments found all they say on concrete fact, and accordingly in all the miraculous operation of Jesus, they write down everything without concealment, but these two works mix up and combine (with those narratives) natural philosophy and the metaphysics of my country, in a manner as incongruous with the principles of physics, as it is opposed to the sacred religion of my country.

Humbly thinking all this a mistake, I composed a discourse entitled "The impropriety of hostile controversy amongst religious professors," with a view to correcting the mistake. But I have not as yet made it public.

Observing you, however, reverend Sir, to be sincere and reverent in your religious character, and hearing from the disciples of your illustrious religion that, besides attaining great eminence in your own religion, you had bestowed a great deal of attention on the religious affairs of China, I venture, in spite of its rashness, to propose for careful discussion certain topics stated below. And I earnestly wish that your Reverence may have wherewithal to instruct me; which would indeed be a much longed for piece of good fortune.

1. The Gospel according to Matthew xii. 46. (has these words): "While Jesus was speaking to the multitude, his Mother and Brothers stood without wishing to speak with him. One informed him, saying, thy Mother and Brothers stand without wishing to

speak with thee. He said, Who are my Mother and my Brothers? And at once, pointing to his disciples, he said, See there my Mother and Brothers; whoever complies with my heavenly Father's will, is my Brother, Sister and Mother." In this chapter I fear there must be a mistaken translation. For Jesus taught that loyalty (to the state, 忠) and (filial, 孝) duty are alike important. And is it to be believed that when the Mother who bore him stood without, wishing to speak to him, he did not go out to her, but on the contrary said, Who is my Mother?

2. The Guide to Physical Science, on the *Spirit of Evil* (魔鬼) says, "The food of our first ancestors was merely vegetables, fruits, and such like. The custom of eating flesh was practised by their posterity. Physicists, by careful experiment, find that on the whole the fruits, vegetables, and the like now available are abundantly sufficient to supply aliment for both man and the lower animals. Hence the mutual destruction of animals, and combats of men, are all contrary to the original intention of the (Divine) Lord, and are rather prompted by the Evil Spirit. From this chapter I should (be led to) suspect that the fondness for flesh-diet among Occidentals is opposed to (their own) doctrine.

The same author on *The Abode of God* has this: "Good astronomers by accurate enquiry have shown that (as) the planets all revolve about the sun, so the suns, too, all revolve round (another) sun. (Finally) the common centre of revolution is the Heavenly Hall, that is to say, the abode of God. Here all is transparent above and beneath, clear as crystal on every hand, there needs no sun or moon to irradiate it; God alone displays His glorious light. This is God's abode." When one examines this carefully, it savours of what is incongruous and forced. The instruments of the present school of astronomers are improved at each (new) construction; and (promise) to sound to the utmost depths the azure void. Suppose that, as the result of further soundings, future astronomers take a different view of the facts, then God will also be obliged to change his abode! I cannot but be amazed at statements so illegitimate and forced on the part of your illustrious religion.

The same work on *God's Self-existence and Eternity* has the following: "Before anything existed there could be no generation of things. Previous to that, therefore, there must have been a self-existent being, namely God. Hence intelligent Confucianists all hold God to be eternal, infinite in every way, and so forth." For my part I take the metaphysical part of religion to be for the most part illusory and untrue, and am not accustomed to talk about it. But whoever has ability to talk of this principle, I gladly listen to him. Now your illustrious religion asserts that God alone is self-existent, and all else

in His creation. Self-existence is just what I have always failed to understand. May I entreat you to give me a clear exposition of it?

*The Evidences of Heavenly Doctrine* (Dr. Martin's) in criticizing Confucianism says, "This religion, though true, is imperfect." I hear your fellow-religionists asserting that whereas Confucius was a Saint (*Shéng-jin*) Jesus is Son of God. But surely this is an arbitrary assertion of your illustrious religion. Suppose, for instance, the Imperial house commissions a District-magistrate. The magistrate, no matter what place he comes from, is a son of the sovereign. And if he rule his district well, and secure to his people prosperity, he gets distinction as a good magistrate and is duly honoured. Apply this principle generally, then every good man in the world may be styled a son of God. Assuming, for argument's sake, the tenet of your religion about the creation of the world;—before the creation God alone existed. But when once the universe had been called into being, then the creatures were all the children of God. Before commercial intercourse began between China and the outer world, China was unaware of the existence of Jesus, and Europe of that of Confucius. But their religious influence was exercised in their respective countries. Now the four negations and the prohibitions of the nine considerations of Confucius are just the ten Commandments of Jesus; identical in fact though differing in name. Confucius cultivated the personal character and paid service to God. Jesus, too, taught the service of God; again identical in their aim.

By this time the terrestrial globe with its five continents is (everywhere) accessible, but the sidereal globe is not so. Yet the dimensions of sun and star are enormously greater than those of the earth. Who will assure us that no Saint (*Shéng-jin*) has been incarnate in them, to teach the inhabitants? Supposing he has succeeded in his mission, then he has a right to be Son of God. Why should the own Son of God be incarnate only in Judea, whilst no own Son has been incarnate in any of the globes?

I observed, during your worship, that the Europeans were exceedingly earnest and devout, but of the Chinese I venture to think few were so. And those who were so, on conversing with them, I found excessively vulgar and arbitrary in discussion. They appeared to me like, what the Buddhist books speak of, pig-headed and empty-minded believers.

A native of China as I am, I look on the religion of Confucius as (in its root) no other than the religion of the West, and Confucius' prohibitions as the ten Commandments in effect. The extermination of lust, and preservation of the heaven-given principle, is the one important business each religion has in hand.

Whilst self-regulation admits of no intermission, what leisure can there be for hostile criticism?

But whenever the members of your illustrious religion enter upon a discussion of doctrines, I cannot help pointing out that they take a very petty view of Confucius!

With the obeisance of your disciple Kuei Han-hsiang of Ch'ang-pei (Manchuria).

Any reply should be sent, if you please, to the study opposite the Yamén of the Brigadier General.

[*An Essay on the Impropriety of Hostile Controversy between Religious Professors.*]

The quality of the human mind is greatly influenced by education. The test of right and wrong systems of education is their utility or the reverse.

When the religion of the School (Confucianism) talks of the constant duties of humanity, that is practical (? physical) science; yet not without a spice of metaphysics,—namely, what bears on the knowledge of man and of heaven.

What the Buddhist religion says on metempsychosis belongs to metaphysics, yet still with an infusion of practical science, namely (its doctrine) of infinite merit.

The Taoist religion, when it discourses of the constant connection of ascetic self-purification with its reward, combines practical and metaphysical science.

The Western religion tells us to obey the ten prohibitions of God, lest we should incur the pains of condemnation; and one cannot find fault with that, inasmuch, as it, too, thoroughly combines the principles of practical philosophy and metaphysical.

Thus we find that whilst the outward guise of the religions is different, yet in respect of their beneficial influence on men they are all alike. But as time passed on the dogmatical tribe in each religion, missing the fundamental idea of the saintly author of the religion, and not enquiring practically after the influential element in it, inevitably brought about sectarian divisions, entering into a mutual warfare of controversy and wronging the saintly authors (of religions); an unworthy set indeed!

The spirit of mutual denunciation and abuse once aroused, dishonest reasoning and illustration became daily more plentiful, whilst one lost the true meaning of his own religion, the human mind daily grew poorer, and public morals daily sustained injury.

Permit me to state my meaning more fully. The maxims of the School bear upon the performance of the constant duties. The man in a low place (not in office) must cultivate personal virtue; the man

who has good fortune must serve the State. Here we have the fundamental idea of the School. And the *Chung-yung* [Cap. 20.] on "the way of heaven" and "the way of man," says, "sincerity is the way of heaven ; the practice of sincerity is the way of man."

Now every species of learning over and above this, e.g. astronomy, geography and all the rest, has no necessary bearing on the School. Supposing our Schoolmen (Confucianists) were to concentrate mind and genius on all the branches of learning, yet, whilst a man who could do everything in every branch, would not on that account deserve to be esteemed as a Confucianist ; on the other hand one who could do nothing in any branch, would not therefore damage (his reputation as a) Confucianist.

But we have Confucianists who actually talk as if the holy men of our religion were in short almighty ; and when other people are found possessed of mechanical skill, they are filled with jealousy and enter into hostile controversy in a reckless manner ; not considering that it is a trifle for *them* to be ridiculous, but a serious offence to bring the religion of the School into contempt. These are the disgrace of Confucianism.

Buddhism discourses of cause and effect, and of the revolving wheel (metempsychosis), a theory of the subtlest and most abstruse. Now though the facts (propounded) are imaginary, the theory is consistent enough. The religion has its subdivisions of Great, Medium and Little Vehicles\* and its teachers of "easy methods." Hence among the dregs of that religion some make use of the said "easy methods" to swindle people of their money ; and others avail themselves of the rule of the Great Vehicle to lead a loose life ; quite obscuring the true principle of Buddhism. These are the scandal of Buddhism.

The gist of the religion of Laoutsz' is the concentration of the vital principle on one (point) and (attainment of) complete abstraction. And though the talk of becoming an immortal is sufficiently absurd, nevertheless the warding off of disease and lengthening of life is a fact. But votaries of this religion, observing Buddhists to make use of the "easy methods" to cheat people of their money, took the hint and added a mysterious element to the religion, to mislead the ignorant. Others, skilled in sleight of hand, cheated rustic simpletons in the name of Taoism, or made a shew of the principles of the *Yihking* to swindle shallow scholars. These are the infamy of Taoism.

It is not so easy to talk of the European religions. In the Ming period, toward its close, the religion of God first entered China, and Hsü Kwang-k'i was one of its believers. But the Jesus religion of the present day makes use of Hsü's belief in God as an evidence of

\* These are names of well-known sects of Buddhism.

the creed of Jesus. Here the Jesus religion makes an unfair use of God's (name). Hsü K'wang-k'i, in his memorial to the throne, argues from the superiority of the foreigners in respect of learning to the credibility of their religion. Then one who has lost the original gist of a religious institution and begun to believe the western religion, when he sees Kwang K'i's panegyric of it, at once confesses that he (believes it) because of the superiority of the religion as to learning. Hence a spirit of irrelevant argument is let loose, and a commencement is made of arbitrary talk.

With regard to Occidentals, whose native region is Europe, they were at first all of the one religion of God. But when the religion of God daily became more corrupt, there was a separation, which resulted in the Jesus religion. The talk of this religion about the creation of the universe is analogous to the "easy methods" of Buddhism, both alike intended to expedite conversions. Many, however, of those religionists are exceedingly serious, and they are really benefited by the hebdomadal worship. As for the wealth and resources of those states, and the excellence of Western learning, it is a good result of the method observed of choosing officials for (their eminence in) physical science. Religion has nothing to do with it. The self-flattery of some of the votaries of the religion on this account is a mere delusion.

The learning of the aspirants to office will always vary with the predilections of the reigning family. In China, in the periods of T'ang and Sung, officials were tested by their versification, and accordingly verse flourished under the T'ang family. Under the Ming they were tested by the prose of the period, and prose flourished under the Ming. But of course stanzas of verse and the prose of the period have no real connection with Confucianism. Suppose China should, after all, test its candidates for office by the physical science of Europe, and our modern analytical science should come to excel that of the west, there will be no need for Confucianists to be dazzled by their analytical science. Just now the Western religions are presuming to say great things of their school, on the ground of what they have done in analytical science, but surely without intelligible reason.

Further, can they possibly decline the accusation of inappropriate and arbitrary reasoning, when they say that Jesus is actually son of God (上帝) and divine (神).

But it is said, "According to you, Sir! in the variety of contemporary religious schemes, if one does not make a clear distinction and hold to it firmly, what will one come to at last?" I reply, the Occidentals, natives of Europe, should stedfastly believe their Western creed and carefully keep the Decalogue. Chinamen, natives of Asia,

ought steadfastly to keep the prohibitory maxims of the School. And as to Buddhism and Taouism, when they are talking their metaphysics or their natural philosophy, reviving the mental nature, or holding fast the vital principle, let whoever will believe the religion ; and he who believes not will hardly help exemplifying their discourses.

Would but each party adhere to the national religion, with steadfast belief and rigorous practice, and the daily increment of personal merit, then whilst human passion ceased to rage and the heavenly principle was duly retained, your Confucianist might be reckoned a disciple of Buddha, Laoutsz or of Jesus, whilst a Christian, a Buddhist, or a Taouist might take rank as a good Confucianist.

When on the other hand they assume names they have no right to, in order to assail whatever they don't agree with, and with arbitrary logic and much bad temper insult other people, I fail to see what good their religion does them. Meantime, besides reaping no good for themselves, they are, if I mistake not, condemned alike by their own and every other religion ! ”

[One or two observations may be useful, without, however, venturing to extend this long paper with detailed annotation. The quotations from Dr. Williamson's Physics do not misrepresent him, though the second, about heaven, is not *verbatim*. Our correspondent's Chinese composition is probably not above criticism, and the odd confusion of ideas about globes and continents is not due, the translator hopes, to himself. Nor is the variable use of 天理 and 虛理, which stand *properly*, he believes, for physics and metaphysics, but which are sometimes, in these papers, used for practical and sentimental, or even supernatural philosophy. For Confucius' 四勿 and 九思之誠 see Anal : xii. i. xvi. x.—Legge.

These papers add, if it were necessary, a further illustration of the inconvenience and inappropriateness of 天主教 and 耶穌教 to represent Christianity *under any guise*. What induced the early Roman Missionaries to call it God's, or the Divine, rather than Christ's, I cannot conjecture. 天主 is the reverse of adequate for the great generic word God; but surely “God's religion” is even less felicitous for Christianity. Even the “Jesus religion,” much as one regrets the accident which invented it, is not so unsuitable.

In his reply the missionary did not attempt a confutation of all that seemed erroneous, or an exposure of the weaknesses of Kuci Hsien-sheng's argument, but rather aimed at suggesting considerations, which had been overlooked, and sought thus to pave the way for further communication if his correspondent were led to desire it.]

[*The Missionary's Reply.*]

[After the usual address and an apology for some delay in attending to the two papers received, which was accounted for by absence from the station and subsequent illness, the letter proceeded]:—I am somewhat distressed by the compliments you pay me (on the score of attainments) since I never was a profound scholar nor even a thorough student, and my many avocations leave little leisure now for reading. Besides, my arrival in your famous country was too late in life to admit of my becoming an exact proficient in the learning of the School (Confucianism). What I do know is merely one or two points, and that superficially. Nevertheless, so far I have conceived a very high respect for the holy religion of your country, and have never criticized it with hostile intent.

Now, with regard to the several points on which your letter raises question, allow me, in what follows, to offer you some considerations in reply so far as my poor judgment may avail.

The religious systems of God (Romanism) and of Jesus (the non-Roman systems), though styled (by you) Western religions, did not take their rise in England, America, France, Germany or any of the states in that quarter, but in a western district of Asia. The writers of the canonical documents of those systems, from Moses under the *Yin* dynasty, to John under the *Han*, were none of them Europeans.

In the discussion of our documents no doubt you find a difficulty. For those documents, written by men, were inspired by Heaven. But it is an error to say that the translations of them in various national (languages) are word for word unchanged from the original sense. And the idiom of Chinese in particular so far differs from that of the original languages that it is not wonderful you, Sir, in some places, should find a difficulty in comprehending the exact meaning. And yet, as a test of true doctrine, there is nothing that can be substituted for the result of an examination of the Old and New Testaments.

You, Sir, appear to take our belief that Jesus is the own son of God, as the outcome of European assumption. [Kuei assured me that I had mistaken him here.—T. C.] But our firm faith in this doctrine is not grounded on the notion that God sent down his own son to Europe, as greater than the rest of the world, and not to other countries. The fact is we see the several books of the Old and New Testaments, all written by natives of the petty state of Judæa, which itself is not in Europe but in Asia, during a period of some 1,500 years, from Moses to John. And we observe that, differing as they do in style, they are at one as to a great

central idea; so that, whether historical or prophetic, they all contain that which bears on the advent of Jesus to be a propitiatory sacrifice for the sin of mankind. These books then, emanating from a State which to us in the West is quite insignificant as to its extent, within a few hundred years acquired a position of solitary preëminence, whilst the religion and religious documents of all our European countries gave way to a power with which they had proved unable to cope. The prevalence of Christianity was the result of the cordial acquiescence of individuals and peoples under the influence of God and was not a case of compulsion or violent controversy. And that, too, is the nature of the cordial assent (to this doctrine) on the part, of your humble servant.

You enquire about the nature of the *self-existent*. But how shall I say anything satisfactory regarding that? From the existence of material objects, I argue that they must have had a creator; and then that the ultimate creator cannot have been a created object. Thus far self-existence (as a fact) is (to me) clear. But when you ask me to define the self-existent it is not enough to say I do not comprehend him, but that I am incapable of comprehending him. Let me refer you to the Book of Job, chapter xi., verse 7, "Canst thou by searching find out God? . . ."

You find fault with what is written in Matthew xi., 46, 47, as probably a mistranslation. But the original text has just the same force. It conveys that at the time in question the Saviour, wholly occupied with the service of God his veritable Father, declined to go out and speak to the Mother of his bodily nature. And the passage is illustrated by that in John ii. 4. If the Saviour were not indeed the very son of God, to treat his own natural Mother thus, would doubtless have been wrong. Believing as I do that the Saviour was not only man but also God (I hold that), whilst seemingly undutiful to his natural Mother, he was really fulfilling the duty of a Son to his veritable Father.

As to your point on the use of animal food, by referring to Genesis ix, 3, 4, you will see that the use of animals as food was (sanctioned) by a grant of God. The indication that the blood was not to be eaten with the flesh, was not a prohibition of the use of flesh as food. "The Elements of Physical Science" is a book outside the Holy Scriptures of the two Testaments. It is a recent production of a fellow-countryman, Dr. Williamson, who, to our regret, died a few months ago. Eminent as he was in our Western scholarship, it is not pretended that all he wrote was above correction, or on the same footing with the Old and New Testaments, which, in their original sense, are a perpetual authority and which is final for us. And it must be further noticed that

shades of meaning are not always accurately set down by a translator's amanuensis writing from dictation. This is a point readers should bear in mind in such cases.

When the same work is dealing with *the abode of God*, in reply to an enquirer as to the *locality* of that abode, the first answer is that it is impossible to say. And it gives a similar answer to a request for a *description* of the abode. When it goes on to say that the centre of celestial revolutions, predicated by exact astronomy, is heaven, and so forth, my humble opinion is that it is a baseless statement, and I would request you not to give too much importance to the passage. In short, all this class of books should be read with discrimination.

I shall think myself happy if you will look through the above observations.

I should do myself the honour of calling on you and having the pleasure of personal conversation. But I am just now hindered by my many engagements. In case you should be so good as to favour me with a visit, it would oblige me if you could let me know beforehand when you propose to call, lest I should be absent on duty and fail to be at hand to receive you.

With respectful felicitations,

Your humble servant,

T. C., from Europe.

Kăng-yin, 11th moon, 1st day (December, 1890).

### *The Story of a Wonderful Life.\**

TO Mr. Neesima's friend, Dr. Davis, we are greatly indebted for this short, simple story of his beautiful life. It is told very concisely in a book of only 174 pages, and well repays the perusal of even very busy people. We read of Mr. Neesima's "divine leading to America, his ten years of preparation there, his return to Japan, the founding of the Doshisha fifteen years ago, in the midst of great opposition, the preparation of the 'Kumamoto Band' in Capt. Janes' school, and the development of the Doshisha, so that it stood before the world at its founder's death as an incipient university, with seven hundred students, over eighty in the theological department, with an endowment of one hundred thousand dollars for its department of science, and about sixty thousand dollars for its department of jurisprudence, the latter the gift of Japanese friends of the school.

\* A sketch of the Life of Rev. Joseph Hardy Neesima, LL.D., President of Doshisha, Kyoto; prepared by Rev. J. D. Davis, D.D., Professor of Theology in Doshisha. Z. P. Maruya & Co., Limited, Yokohama; Kelly & Walsh, Limited, Shanghai.

Full quotations are made from Dr. Neesima's earlier and later diaries, from his public appeals for the university, and from his letters."

Unwittingly he himself tells in his younger days one secret of his great success in life. It was that he "held his stablyness very fast." Even before he knew of God as his Heavenly Father, he seemed "called" of him as assuredly as Abraham of old, and he answered immediately, "Here am I."

His refusal, at the age of fifteen, to worship the family gods, his great longing for knowledge, his pathetic cry to his Maker, "Oh! if you have eyes look upon me; if you have ears listen for me,"—his reading the Bible stealthily at night, because "I was afraid the savage country's law, which if I read the Bible, will cross (crucify) my whole family,"—lead him at last to decide, "I must be thankful to God. I must believe him and I must be upright against him."

Neither the entreaties of his prince, nor the floggings of his father, could change his purpose. As he says, "My stablyness did not destroy by their expostulations." Much against his father's wishes he obtained permission from a relative of his prince to visit Hakodate, and now at the age of twenty-one began that long period of ten years' voyaging and absence from home friends, that was to be his preparation for the great work of his life; though little did he suspect upon what he was entering, when he bade his mother good-bye. During the next six months he saw that his loved Japan was lying in the shadow of death, and an intense longing to "bring a light into the darkness" took possession of him. He gradually came to realize that only in a foreign land could he obtain the fitness for life service which he determined to secure, and yet he supposed if he left this country, his only welcome home would be to die for her. Notwithstanding this fear, his decision and arrangements were soon made, and this young hero, metamorphosed by the garb of a servant, stole away from her shores to an American schooner bound for Shanghai. Here he sought out the captain and "begged him if I get to America, please let me go to a school and take good education." "The captain took him as his own servant, dressed him in foreign costume, gave him the name, Jo, and on the voyage taught him navigation and English." He was often subject to indignity and persecution, but had ever the one aim to "seek light and blessing for his country." Although he had left Japan like a culprit and with very few of his belongings, he had retained his two swords, and at Hongkong he exchanged the short one for a Chinese New Testament. After months of laborious study he came to John iii. 16, and here he found the Saviour. In the early part of his voyage he had often felt like swinging his sword to cut down some of the rough sailors who

insulted him. Now in exchange for that weapon he had the "Sword of the Spirit, which is the Word of God," and mightily was he to use it.

The captain's greatest service to him was rendered at the end of the year's voyage, when he introduced Mr. Neesima to the owner of the ship, Hon. Alpheus Hardy. He and his wife proved Mr. Neesima's life long friends and benefactors. The young Japanese drank long, deep draughts at the fountains of learning and impressed all who knew him with his earnest, loving spirit. On his graduating from college in 1870, President Seeley was asked for testimonials for Mr. Neesima and replied; "*You cannot gild gold.*"

Although he soon entered the Theological Seminary, an imperial mandate summoned him to join the Japanese Embassy in Washington. On receiving from them a formal pardon for having left Japan, and a paper promising the privilege of teaching Christianity on his return, both sealed with the imperial signet, he consented to accompany them. And now it was possible for him to break the many years silence between himself and his home friends. "He had not dared to write them, or let them know of his welfare or whereabouts, lest they should all be put to death." All were greatly rejoiced to hear from him, but Mr. Neesima never regained his rightful position in his family, as an adopted son of a younger brother had been made the head of the house.

During the year which he spent with these Japanese statesmen visiting all the capitals of Europe, he not only proved to be of great assistance to them, but he also gained much of that information on educational systems, which he afterwards used to such good purpose, and left upon them such an impress of his character as made them his life long admirers and led them to give him some of that support which made his work such a success.

Later he returned to the U. S., finished his theological studies and, ordained as an evangelist, in 1874 sailed for Japan as a missionary of the American Board, supported by Mr. Hardy. It was hardly safe to profess Christianity, even at the ports, but Mr. Neesima was not one to keep silent. The governor of his province, frightened by his bold preaching, went in person to inform the head of the government, but was told, "If it is Neesima, it is all right; let him alone." His work at this time began "the entrance of Christianity into the heart of Japan and fearless preaching of the Gospel in the interior."

We have dwelt thus at length on the early part of this book, as it tells of the portion of Mr. Neesima's life, with which our readers are not likely to be familiar. We know something of his great work,

his trials and discouragements and subsequent successes, but it is a helpful pleasure to read of them again. Though Mr. Neesima's friends, who were at the head of the government, again and again urged him to accept high positions of trust and honor, he "allowed nothing to turn him from the great purpose of his life to establish a Christian college in his native land."

A suitable site of ground was finally secured in Kyoto, and the beautiful name "Doshisha"—"One Endeavor" or "One Purpose Company"—decided upon. Opposition from the people, the Buddhist priests and the officials, soon brought sleepless nights and anxious days to him; but on November 29th 1875, the school opened in his house with a prayer meeting, in which all the pupils (five) took part. It was the handful of corn, but its fruit was to "shake like Lebanon."

His marriage, and the gift from a Boston friend of money for a comfortable home, now secured better equipment for work, for his wife was ever a true helpmeet, and their home reminds us of 1 Cor. xvi. 19 and the two other similar passages.

But further opposition from the officials and fears of the foreign missionaries; sometimes well founded; criticism and misunderstanding, now gave him years of anxiety and heartache. He refers to this time of his life as "the deep muds of the past." The coming of the Kumamoto Band of pupils and the sympathy of Capt. Janes, their former teacher, seem the bright lining of the cloud that passed over his life at this time. These fifteen graduates of Capt. Janes's school, who came "with the clothes they wore and an English Bible as their sole earthly possessions," were the very help and influence which the Doshisha seemed to need, and some of these same boys are to-day among the best Christian workers in Japan. Although the school increased in numbers and a department for girls was added later, the opposition for these six years was so great, and the trials Mr. Neesima had to bear so crushing, that at one time he cried out with tears, "Oh, that I could be crucified once for Christ and be done with it!" About this time he assisted in forming the Japanese Home Missionary Society, and often went on preaching tours, never happier than when proclaiming the Gospel. But his love for his pupils was very great and only equalled by their love for him. On one occasion, when a grave offence had been committed, he said at morning prayers that he must punish the Doshisha, and could only do it by punishing the head of the school. With a stout withe he "struck his left hand a succession of blows, which brought the tears to every eye in the house before one of the older students could interfere to stop him."

Up to the year 1883 the Doshisha had been known as a Christian school, but he now began to plan for its becoming a Christian University. That it should be most emphatically *Christian* was his greatest desire, but he longed to broaden its scope that its influence for Christ might be enlarged. In the interest of this new plan he spoke in public and private, and wrote appeals, which compare most favorably with similar papers issued in our home lands. Indeed the three appeals and extracts from his journals, which are given in this volume, form its most interesting portions.

A great variety of work and care led to failing health, and at Mr. Hardy's invitation he again visited the U. S. *via* Europe. While there he writes, "My heart is constantly burning like a volcanic fire for my dearly beloved Japan. Pray for me that I may rest in the Lord." After his return greater efforts were made in regard to the University, and as the school had now sent out many valuable and tried workers, earnest pastors and teachers, attachés of the foreign legations or clerks in the department of State,—those who impressed their character upon whatever they undertook,—it had "proved its right to be, and that it was a needed power in Japan." Many of the Japanese gave liberally to Mr. Neesima's call for help; as his last plea, which was published simultaneously in "twenty of the leading papers of Japan," records, and it also tells us that then the regular teachers numbered 34; assistant teachers, 23; pupils, 899; and graduates, 270.

Amid the joy of this success he had one trial, for which he was totally unprepared. His Alma Mater conferred upon him the degree of LL.D.! He was "greatly troubled" and asks, "What shall I do with it?"

The autumn of 1889 found him so weak that he went to the sea-shore near Yokohama, and from there in the following January came the word that he was dangerously ill. Though Count Inouye telegraphed, "You must keep him alive," and many felt that Japan *needed* him, the time had come when the Saviour he had loved and served so faithfully was to call him to Himself; and he, ever resting in the knowledge that "God cares for Japan more than I do," was ready again to answer His call. The account of his death and burial is very touching. When the body reached Kyoto station at 11.30 Saturday evening, the whole school was there to meet it. They formed in line, "the preparatory students in front and the classes in order, ending with the theological classes in the rear. The preparatory students began carrying the bier as many as could take hold of it, and they changed at each corner." On reaching the house after the two and one half mile walk "all had had a part in carrying the loved body." Among the four thousand who attend-

ed the funeral services, were his graduates from all parts of the empire—many officials, and a delegation of Buddhist priests.

The last chapter of this book on "Meditations, Character, Lessons," is perhaps the most helpful. We should be glad to give long quotations from his "Meditations," but can only choose a sentence here and there :—

"If we have love on our side, then we may lose all our petty, criticising spirit."

"When we discover some defect in others, take it as if it were upon us, and try never to repeat it again."

"Be specially patient when we are sick or are feeling unhappy."

"There is something noble and secure in silence."

"Look at the ocean, how beautifully it looks! Yet it must receive many filthy matters from the shores; it receives and purifies them. We shall be happy men if we can be like it."

"Never shoot our arrows into the air; aim at an object surely and then let go."

"Many hunters of men carry their guns unloaded."

"Sometimes one may make an artificial fire in imitation of the Divine fire, but his hearers will sooner or later detect it; it is a mock fire."

"Man's greatness is not simply in his learning but in his disinterestedness in self . . . Let us be truly penitent and humble. I call this man's greatness."

"It is a sort of weakness and sham for a man to make all sorts of apologies to another."

"Politeness ought to be a necessary exponent of true love and kindness, but politeness without a least meaning, is a sort of deception."

"If the Japanese are bound to worship heroes, let them worship this Hero (Christ), the Hero of heroes."

"If I teach again I will pay special attention to the poorest scholar in the class; then I should succeed."

As we lay aside this little book, we pray that God may raise up many such workers, even here in the land of Sinim. May it prove an inspiration to many others, and Mr. Neesima, even by his death, "bring forth more fruit."

M. M. F.



*Considerations on the Propriety of Modifying Present  
Methods of Mission Work in Kwong-tung.\**

BY REV. T. W. PEARCE.

I AM about to raise the question of mission methods for the following good reasons:—

1st. I feel that I have something to say on this subject, and whether my remarks be wise or unwise, you will, I hope, be brought to admit they ought not to be left unsaid.

2nd. My present audience, you brethren, whom I have been brought to "esteem very highly in love." (I may say that intercourse with my co-labourers in Canton has given added meaning to this apostolic phrase.) You are the persons best able to judge whether these remarks are *wise* or *unwise*.

3rd. The opinions expressed by you in the course of discussion to-night will, in a large measure, guide my course hereafter, and may even determine the kind of representation I shall make on the subject in England to the Society which I have the honour to represent.

My paper bears this title:—*Considerations on the propriety of modifying present methods of mission work in Kwong-tung.*"

I. The question it asks is, "Are the established principles, the rules, the customs in force among us for the conduct of our mission work the best that could be devised or adopted?" Or, are they susceptible of improvement? Are we working along the right lines? If not to what extent and in what particulars are we at fault? And is a reform of our mission methods practicable? Do you ask from what source are these considerations drawn? I answer at once unhesitatingly and unequivocally, From the known character of the people to be taught and evangelized. But some one may say, "There are other higher and more authoritative sources, as for example apostolic precedent and directions and the rules and regulations of the different Missionary Societies!" Before stating any considerations on the propriety or otherwise of changing mission methods, let me in few words make clear my own stand-point and the starting point of this paper. Without granting for one moment that the changes of method to be advocated are not apostolic, the writer asks to be allowed to define and distinguish.

You will find that his essay is very much concerned with making and maintaining distinctions. He holds that "the faith once delivered to the saints" was given by our Lord in a form precise and

\* Read before the Canton Missionary Conference, December 3rd, 1890.

absolute, and he believes that it is of perpetual and universal and unalterable obligation. He feels bound, therefore, to follow the Apostles in setting forth new rules of life and new motives for godly living. Like the Apostles, he, too, would proclaim salvation by Jesus Christ to a lost and ruined world.

Thus far, and no farther, does he feel bound by Apostolic Authority. He believes the Lord Jesus left the form of the Church, the laws of the Church and the methods by which the Church should win her way in the world, to a great extent open and undetermined. He believes that in the Acts of the Apostles and the Epistles we find recommendations and expedients fitted to the state of the Church and the state of the world in the days when the Acts and the Epistles were written. He does not see in the recommendations and expedients any specific order or method applicable to any or every Church or to the state of the world throughout all ages. He believes that the methods of the Church must vary with the vicissitudes of time and occasion, with local circumstances and peculiar situations, and possibly even with the varying passions and prejudices of the several communities, among which the Church is called to fulfil her missions. His idea of the Church of God is, he trusts, lofty and spiritual; at the same time, on the mission field, he is inclined to some of the views set forth in the "Ecclesiastical Polity" of the "Judicious Hooker." His hearers may not agree with the writer of the paper, but they shall not, if he can help it, fail at the very outset to understand him.

Let me repeat,—these considerations of method in mission work are drawn from the known character of the people to be taught and evangelized.

As to the rules and regulations of Missionary Societies:—If they prevent or interfere with the free and full adaptation of means to ends on any mission field, then so much the worse for the Society which issues them, for the missionaries appointed to carry them out and for the work to which they are intended to apply. But, as far as I know, they do not.

The regulations of most Protestant Missionary Societies are drawn with remarkable foresight and prudence; they are of necessity general. They do not contemplate local circumstances or peculiarities of particular missions.

This then is the measure of our privilege. We are left with a free hand. We may use the means which experience shows best adopted to the end in view, or we may recommend those means with reasonable expectation that they will be duly considered by our Societies.

Having thus indicated the *source* from which these considerations are derived, I now proceed to state the subjects with which they are

concerned. These are two: 1st. The support of native agents paid with foreign funds; and 2nd. The planting, nurture, guidance and control of native Chinese Churches. My own earnest conviction is that (speaking from the human point of view) our methods of mission work in this province of Kwong-tung depend for success almost entirely on: 1st. A wise use of foreign funds in employing native preachers; and 2nd. A wise method in founding and fostering native Chinese self-supporting Churches.

The main suggestion which the paper makes is that the two are distinct branches of mission work; and the conditions of this field require that they be kept separate and apart. That the separation in theory and in practice should be complete, absolute and final.

I shall try to show that due attention to this one primary and cardinal distinction will not fail to enlist on the side of Christianity certain well-marked peculiarities of Chinese character which taken together, constitute the race spirit or genius of the Chinese as we know them in the South. Hitherto we have not in a sufficient degree taken advantage of these well-marked peculiarities and this race spirit. On the contrary, the peculiarities the race spirit have taken advantage of us and our methods, and are seen to be working rather against us than on our side. What is needed is a change in the direction of our motive force; a "shifting of the strain," so as to utilize and not antagonize temperament, training, education, habit and custom in our own Chinese associates and assistants and brethren. I ask, then, under what conditions should we employ with foreign money native Chinese preachers? I assume that the foreign-paid native evangelist is an invaluable and indeed indispensable ally of the missionary on the field. At the Shanghai Conference the foreign-paid native evangelist received scant justice, and there was, it seemed to me, a tendency to disparage foreign-paid native helpers. Speaking for myself, provided we can find and train and teach a class of men zealous, devoted and efficient, able "to do the work of an evangelist," I would multiply them a thousand fold and send them everywhere "preaching the Gospel." I would open preaching halls (*Fuk yain Tongs*) in every busy centre, where audiences can be drawn to listen, and for three or four hours daily I would have these foreign-paid evangelists "stand and speak of spiritual things to men." If there is a class of native Chinese preachers who can be found to do this as veritable ambassadors for Christ, we need not, and should not, scruple to pay them and pay them well with foreign funds. The labourer, whether foreign or Chinese, is "worthy of his hire." In the present state of mission work in the South, it is needful that the Gospel be preached

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systematically, energetically and continuously. The people are not yet enlightened, and how shall they hear without a preacher?

One would think that some missionaries in China found preaching to the heathen an easy task. The man who finds it easy to preach in his own tongue, is not a man at whose feet I would care to sit as a learner. The man who thinks it easy to preach in Chinese, is a person to be avoided. He has not the knowledge requisite for forming a judgment. I cannot imagine any other kind of mission work in the study or in the school, in the hospital or training institution, which puts such a severe and all round strain on the faculties—bodily, mental and spiritual. The Chinese language, though it requires long time to learn, is learned by some of us all too speedily. We begin to use it before we can do so with discretion and safety. The language is, after all, but the beginning of preparation for preaching to the Chinese.

Dr. Chalmers has recently translated and placed in our hands a letter which Mr. Hoh Cheung wrote to Dr. Faber on the general subject of presenting the Gospel to the Chinese. I for one could reply to Mr. Hoh Cheung that some of us have, during several years, tried to appeal in a native and natural and *not* foreign and formal way to Chinese audiences. It is not that we need a self-revelation of our faults, our ignorance, our inability. They are all known and lamented. We try to improve, to be "all things to all men" like the great Apostle "if by any means we may save some." We knew the standard even before Mr. Hoh Cheung wrote to Dr. Faber. We have not "already attained." We are not already perfect, but we follow after; some of us a long way after. If, however, Mr. Hoh Cheung had visited the Canton preaching halls (as perhaps he did), he would have seen native Chinese, his own countrymen, embodying in their addresses and appeals his own principles and approximating if not actually attaining his standard. Yes! brethren, the Gospel must be preached, and these native Chinese preachers are the men to preach it.

The cardinal error, as I think, has not been the employment with foreign money of native Chinese preachers, but the particular kind of occupation we have assigned them. We have appointed them and paid them with foreign money to minister for part of their time to the native Churches, and the result has been detrimental alike to the character of the preacher, the life of the Churches and the cause of self-supporting Christianity. A Chinese preacher, paid with foreign funds to minister to a native Church, is exposed to temptation on his weaker side. Chinese preachers are not perfect specimens of redeemed and sanctified humanity. Chinese Churches are often weak and languishing. They need wise and tender

nurture. The alliance of native Churches and foreign-paid preachers should be dissolved for the sake of the preachers, the Churches and the mission cause in China. I can only append briefly a number of reasons why (Chinese character being what it is) Chinese preachers, paid with foreign money, should not be the ministers of Chinese Churches.

1st. It is a fundamental principle alike in healthy politics and healthy Church government that those who pay govern. The foreign-paid native ministers to Chinese Christians are responsible to the missionary and not to the Church, and hence he is at times tempted to find reasons for keeping aloof from the converts rather than for cultivating a close and intimate fellowship with them for their spiritual advantage and growth in grace. He may even become the Confucian scholar in his bearing rather than in the scriptural sense, the minister, the servant, the slave for Christ's sake of the Church.

2nd. This foreign-paid minister may be guilty of faults which unfit him to be the spiritual guide and leader of others; but Churches are slow to raise their voices against the misconduct of preachers appointed and paid by the missionary. On the other hand, they have been known to deny all knowledge of his misdoings and endeavour to shield him by throwing dust in the eyes of the missionary who seeks to enquire into his character and actions.

3rd. The same good offices the preacher, paid with foreign money, is found ready to perform on behalf of Church members rather than aid the missionary to maintain discipline by punishing offenders; the preacher allows his sense of humanity to over-ride his sense of justice. The fact is, there is something approaching a tacit understanding on both sides that the missionary shall not be enlightened. Both he and the people will admit in the abstract that a pure discipline is demanded in the interests of the Church, but in practice neither side can see its way except under strong provocation to help the foreigner against Chinese and so cause the Chinese to "lose face."

These foreign-paid ministers to native Churches are apt to form (Chinese-like) a powerful clique by themselves to guard what they conceive to be their own rights and privileges. They design to act as mediators between the missionaries and the Chinese; sometimes to facilitate and sometimes to hinder intercourse between the converts and the missionary. Things which for the welfare and prosperity of the Churches it most concerns the missionary to know, are kept from his knowledge by preachers in the pay of the Society. As for their fellow-preachers, it is well known that most of our assistants shrink from assisting the foreign missionary to conduct an inquiry

which might end not only in the loss of office and means of livelihood, but, what is worse, "loss of face" to one of their number.

Every nerve and fibre in the Chinese preacher shrinks from this unpleasant duty. A sense of justice may tell him that the foreigner is right, but this is smothered and silenced for the time being, and he will not use it against one of his own fraternity.

4th. Again, a native Chinese preacher, paid with foreign money to minister to the spiritual wants of native Churches, has strong reasons for working against the missionary in the matter of self-support. Self-support, so dear to the heart of the missionary, is probably the last thing that foreign-paid native ministers could, in their heart of hearts, approve. They are now paid the full amount of their salaries with certainty, regularity and punctuality. To be dependent on native Churches would often involve delays, vexations, interviews with elders, Church treasurers and other perverse and impracticable persons. The Church might even take upon itself to disapprove of its minister and make its payment of salary dependent on his good behaviour.

Now some may think this after all a strong indictment against native preachers. Far from it; nothing would be more unbecoming on my part or more ungrateful, for perhaps there is no person present who is more indebted to native preachers than I am, and no mission for which native preachers have done more than they have for the mission I represent.

No! if the facts be as above stated, the main share of the blame lies with us and with the system. We have placed these men at a disadvantage in a false and invidious position. Their faults, as we see them, are largely the natural consequence of the relation which they sustain to us who pay them and to the Churches which do not pay them. We demand of them a certain standard of character in which frankness, truth and righteousness shall figure as the more prominent virtues, and we place them where these virtues shall be tried to the utmost. I think it is time we examined ourselves and our organization.

Am I then sanguine enough to believe that a change of circumstances will bring about a change of character? not at all. This paper does not affirm that if native helpers, paid with foreign money, be at once and for ever disconnected with native Churches, certain occult, mysterious, yet all powerful forces will be set in motion, tending to purity of discipline in the Churches and thorough, transparent honesty and truth in the native preachers. Such ardently desired, long sought for and much prayed for results can only be brought to pass by diligent, faithful, assiduous cultivation on the part of the foreign missionary. The real remedy is a fuller, truer and more experimental knowledge of the Gospel. But the question before us

is, "Can we not employ better methods and keep in view always the race characteristics of the people?" In a bold figure of speech man has been called a "bundle of habits." When applied to the Chinese this description has the value of an accurate, almost scientific definition. His habits are closely compacted, tightly bound and well rounded off. In our Church organization let us utilize and not antagonize the mechanical element.

The Chinaman sets great store by his good name—"his face"—as he is pleased to call it; and he has certain false and absurd ideas about what constitutes "loss of face." We cannot change this race feature, but we can organize our Churches, so as to enlist this peculiarity of Chinese character more fully and completely on the side of pure discipline. We may shift the strain in such a way that loss of face shall be a question between a Chinese Church and its offending members, not between the missionary and those members. Then the Church will guard its own "face" and the transgression be dealt with promptly.

I now proceed to deal with the second part of my subject.

## II. The planting, nurture, guidance and control of native Churches.

If Chinese assistants, paid with foreign funds, are no longer to have official relations with the native Churches, but to be dismissed each to his preaching hall, then what is to become of the Churches? On this subject our Societies should be in a position to speak with plainness and with emphasis. They should say to each non-self-supporting Christian community in town and country: "Our main responsibility and our first duty is to you. We may or may not open more preaching halls and pay with foreign funds native evangelists to preach to the heathen. But we must and will spend our funds, our energy and our time in teaching and edifying and quickening spiritual life in our native converts. This responsibility we incurred by the act and deed of our missionaries who, by baptism, admitted you to membership in the outward and visible Church of Christ. Our missionaries shall teach you through your own chosen representatives. In the discharge of this duty they shall be assisted by the wisest, most zealous and the most consecrated native assistants that the aggregate of our native Churches can furnish. These native teachers, the helpers of our missionaries in their good work, we will also pay with foreign funds. In this indirect way we will do for you all that lies in our power without limit and without stint. Best of all, our missionaries, together with the most spiritually enlightened Chinese teachers they can find, shall bring personal influence to bear upon every Church through the picked men of each Church. This we recognize as our first duty, and we will perform it to the full.

All we ask is that you also perform your duty. Select without fear or favour the best men you have among you, at least one from each Church, and more than one, if to send more be within your power. Show the sincerity of your faith in Christ by denying yourselves if need be to release these men from their wonted occupations that they may be free to place themselves under instruction. We will not ask you to pay for their support whilst with us, or for the teaching we give them. But you must do what is required, in order that the men of your choice may continue with us and be instructed. The rule shall be that at least *one man from each Church* shall constantly be receiving instruction. When the brethren whom we thus teach return to you, let it be understood that they alone are responsible for the conduct of Sunday services and week day meetings. That they counsel and direct in the affairs of the Church, and that they keep the missionary well informed in regard to all matters of interest to him in connection with their Church. We are not concerned with the question how these teachers of your choice shall be maintained. This is a question to be settled between you and them. They may earn their own food and raiment, or you may help to earn it for them. It is for you to decide to what extent they shall "reap your worldly things."

I think if every Society would consent to speak and act on this wise, a very desirable modification in present methods might be affected.

I will sketch the more important points of a possible scheme of dealing with native Churches.

(a.) As regards buildings. The difference between a preaching hall (福音堂) and a building for Sunday Worship (禮拜堂) should be rigidly and jealously maintained. Preaching halls are to be kept up with foreign funds ; places for Christian worship should be paid for by the Christians who worship in them. It may be the duty of these Christians to frequently make their meeting house a preaching hall, and we must encourage them to do so, but it can never be our duty to make preaching halls, built with foreign funds, into meeting houses for Church members. Sooner than do so we will have our foreign-paid evangelist preach in these buildings to the heathen throughout the whole of Sunday. A preaching hall is intended to benefit the heathen. A meeting house is primarily for the benefit of the Christians, though of course they should be taught to use it also for the benefit of their heathen neighbours. The only relation between these two classes of buildings is that men, convinced of the truth in the preaching hall, shall be sent for their further instruction, edification and perfecting in the divine life, to the meeting house and Christian congregation.

In the matter of meeting houses for Christians, there is always the question of proportion. If few, let them rent or build a small meeting house; if poor, a poor meeting house. The Lord's blessing will not be withheld from the "two or three" meetings in the poorest room of a humble cottage.

(b.) As respects the duty of Churches to evangelize. In country places, where the population is sparse, native agents, paid with foreign funds, to itinerate from their preaching halls, might be instructed not to preach within a given radius, say one pole of any Church or mission station. Within this limited area, be it understood that the Church "lets its light shine" and fulfils its duty to those who know not the Lord Jesus.

If foreign-paid agents, in the course of their journeys, visit these Churches, let it be understood that they come as visitors, without official standing of any kind, and if asked to take part in services, let them do so as ordinary members of the congregation.

(c.) It is not even good, in my opinion, for Churches to call pastors until they have carried on for some time their own Church work without resident ordained ministers. There may be a sufficiency of funds for the pastor's salary, where there is *not* enough self-reliance and sterling Christ-like character. Most Christians are too fond of having their religious services done for them, and the Chinese are no exception to the rule. Whether the Churches are able to call pastors or not, their life and strength depend upon the steady growth and development of gifts and graces in the members. I have not yet seen the native Church, however small and poor, where there has not been at least one man who, with proper help and training from the missionary, could be trusted to conduct "decently and in order" simple Sunday services for the edification and help of the brethren. Again, it is a question of proportion. Nine farming folk, with God's grace in their hearts and true zeal for his cause, might obtain more real profit from the ministrations of a tenth one of their own number than from a paid minister, so with nine shop-keepers, nine artisans or nine literary men.

(d.) As for the teaching that should be given to these guides and leaders of the congregations, it might always be suited to the circumstances of the Church. The need is to show them "the way of the Lord more perfectly;" to have them read out of the Scriptures the meaning that is there and apply it to the needs and sorrows and exigencies of their work-a-day life. By all possible, methods, the catechistic, the narrative, the recitative, to get into their minds a knowledge of God's Book, not in high sounding phrases or sonorous sentences, in order that they may preach (傳), but the spirit and life of the divine Book, in order that they may live thereby and teach others so to live.

We might discuss with them the methods of conducting Sunday services best suited to the village congregations and put into their hands all available helps. Outline addresses, catechisms, books of prayer, every kind of material that we or they can think of that is likely to be of service.

(e.) And what if the Churches will not elect and send to us representatives to be thus taught and made teachers of the brethren? I for one would say this is a test whether you are or are not in earnest in the things of Christ's religion. If you are not, and have no life in you, then go and bury yourselves, for we will not attempt to galvanize you through native-paid ministers. We will do everything we can for you, except one thing. If you are not prepared to do this one thing, take the consequences: Be no longer a Christian Church.

I can see that against this suggested basis of mission work in Kwongtung various objections may lie. If I do not anticipate and endeavour in some measure to reply to them, it is only because this paper is already of undue length.

The introduction of modifications, such as these, will mean in some quarters the beginning of sorrows and troubles. The men selected will not always be the best men. They will frequently disappoint us and the Churches. The conduct of services, even by leaders who have received the full benefit of our teaching, will, in many instances, be far from meeting our approval.

From worldly policy and the "fear of man that bringeth a snare," unpaid teachers will not be free. Churches will require more constant and systematic visitation, and the missionary will be much occupied in settling jealousies, disputes and bickerings that now scarcely seem to exist at all.

It will be uphill work and "many a weary sigh and many a groan" wrung from the missionary brought into close and constant contact with the frailties and follies of Chinese human nature in native Churches. All this and much more may be alleged against this "mechanical cut and dried" scheme.

But there is one advantage which should surely outweigh all objections that can be raised. What that advantage is I will try to point out by an illustration.

We now act in mission work as those who believe in an evolution or development theory. The evolution and development of self-supporting Churches is to be the grand end and crowning result of present methods. The instructions some of us are accustomed to receive from home are, "Keep self-support prominently before the Churches. Cultivate a spirit of self-reliance. Train your converts to depend on themselves, not on the foreign missionary or on the foreign Society." Translated into the language of science, this is equal to

saying, "Create an environment favourable to self-support." Truly there is great power in environment to induce what is known as "variation."

A wonderful array of examples can be adduced to prove that in the course of ages the structures of plants and animals have been changing and advancing by the action of environment. So with the evolution of self-supporting Churches from Churches partly or wholly supported by foreign funds.

It is possible that every person present could furnish his contribution to the wealth of instances, but evolution at the best is a slow process, and the laws of development require for their full and effectual working many generations, countless ages. By all means let the environment be as favourable as it can be made. But let us see to it that we first have the germ of self-support, the seed of self-support. Then, as the years go by, we shall have the two great factors—heredity and environment—at work in the Churches, moulding and perfecting the self-reliant characters of our converts.

On such Churches I believe that the great head of the Church will shed His benign influences. There will be fewer hindrances to the work of his blest Spirit. The things that make for righteousness, truth, purity and all godly living, will meet with fewer checks. On the one hand, the Churches will be built up on the "best and surest foundations"; on the other hand, the Gospel will be more effectually proclaimed by men set apart for the purpose—Specialists—whose one work is to make known Christ's name and show His righteousness openly in the sight of the heathen.

## Correspondence.

HONORING MISSIONARIES.

*To the Editor of*

"THE CHINESE RECORDER."

IT is refreshing to us all to see missionary brethren honored by the Church at home. For the benefit of your readers I send you the clippings enclosed herein. The *Saint Louis Presbyterian* says:—

"H. C. DuBose, D.D.—Last week the Board of Trustees of Westminster College conferred the degree of *Doctor of Divinity* on the Rev. Hampden C. DuBose, of Soo-

chow, China, a most worthy recipient of the honor."

And in the columns of *The Southern Presbyterian*, under the caption, "The Synod of South Carolina," is the following:—

"The Rev. H. C. DuBose, D.D., was present, fresh from his mission work in China, and preached the opening sermon at the request of the Moderator, in whose Church the Synod met. This discourse was a loving and admiring memorial of the late Rev. Dr. John Leighton

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Wilson, the father of the Foreign Missions of our Southern Presbyterian Church and the life-long friend and counsellor of the preacher, who took this occasion to pay a noble tribute to his departed master in Israel. Dr. DuBose was then elected Moderator by a unanimous rising vote as a testimonial of our appreciation of his great work for our Church in the foreign field. And though unaccustomed to the business of our Church courts, his promptness, quickness, fairness and excellent spirit doubtless convinced every member that we could not have made a better choice. He doubtless carried with him from that meeting the sincere esteem, affection and admiration of all present, who will hereafter follow him with increased interest in his mission work. A resolution proposed at the close, expressing great pleasure at his presence with us and gratification at his presidency over the body, was adopted with hearty unanimity by a rising vote."

Yours fraternally,  
PARS FUL.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Wednesday, 17th Dec., 1890, will be a red letter day in the history of the Tsingcheufu Church. On that day six native brethren were ordained to the pastorate after a five years' course of study in our Theological Training Institute, in the presence of the Revs. Glover and Morry from England, the missionaries on the field and repre-

sentatives of the native Church.

In concluding the ordination service the Rev. Richard Glover gave the charge to the pastors, and the Rev. T. M. Morris to the Church; Rev. A. G. Jones acting as interpreter.

The Church round this city consists of 66 stations, which are now divided into 6 groups, each of which has elected and will henceforth be under the supervision of one pastor. The pastors will be supported from a Sustentation Fund, which is raised *entirely* by the native Church.

During the past year 120 members have been added to this Church; and a still larger number have been baptized after probation, in the newer districts to the North and West, evangelized by our colleagues from Choup'ing city.

Owing to the late famine and the consequent emigration from this district to the province of Shensi during the past two years, a remarkable efflux has taken place from this Church. About 100 Christians are now on the plain of Singanfu, distant from here 2,600 li, who are still looking to us for guidance and instruction. These men have settled there; are now in good circumstances; meet regularly for worship, and are gathering enquirers round them. We are at the present time deliberating as to how these Christians may be best cared for, and this movement of Divine Providence followed up.

BON ACCORD.

TSINGCHEUFU, via CHEFOO,  
31st December, 1890.

## Our Book Table.

THE following prospectus is issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese:—

For the past two years the WAN KWOH KUNG PAO, or "REVIEW OF THE TIMES," and the "BOY'S OWN" have been in course of circulation and have received a considerable amount of encouragement. The latter periodical ceased at the end of last year, and it has been thought desirable to fill its place by a paper more adapted to the requirements of the occasion. The proposal was cordially agreed to at the last annual meeting of the Society.

It is intended that the paper shall be called the 中西教會報, or the "MISSIONARY REVIEW." The object of it is specially to meet the wants of the native Church in China, and the case of inquirers in regard to Christianity. The WAN KWOH KUNG PAO is doing an important work in a literary and scientific point of view, and is much appreciated in that light, but the present magazine is to be of a different character, and it is believed will be readily welcomed, both by the missionaries and the native Christians who, it is hoped, will largely sustain it by their personal contributions and their endeavours to aid in its circulation.

It will be a special aim on the part of the editor to make the periodical interesting and instructive, by giving a high class character to the articles adapted to the necessities of the native Christians for their advancement in Christian knowledge, the promotion of their Church life and the general spread of Christian truth. The articles will have a direct and immediate bearing on that end, written in a brief, lively, simple style, and consisting of explanations and illustrations of Gospel truth, incidents in Christian life, missionary intelli-

gence, the evidences and history of Christianity, etc., such as may tend to the spiritual edification of those for whom the paper is expressly designed.

The need of a periodical of this kind is suggested by the growth of the Christian Church in China, and by the number and usefulness of similar papers in the west. At present there is nothing like it in this country, and we believe it to be indispensable to the progress of the missionary work alike for the benefit of the native Christians and the enlightenment of many inquiring on the subject of our faith and practice.

The editorship will be in the hands of the Rev. Dr. Allen, to whom all articles will be sent, and business communications will be addressed to the Rev. W. Muirhead.

The magazine will be about the same size as the WAN KWOH KUNG PAO, and will be issued monthly. The price is \$1 per annum, or 10 cents a copy. Agencies 25 per cent discount.

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DULL NAVEN: A Sea-side Story for the Young. By Alice Jane Muirhead. American Presbyterian Mission Press. Price 60 cents.

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### CONSUL HOSIE'S WESTERN CHINA.

THREE YEARS IN WESTERN CHINA; a Narrative of Three Journeys in Ssu-ch'uan, Kweichow and Yunnan, by Alexander Hosie, M.A., F.R.G.S., H. B. M. Consular Service, China. With an Introduction by Archibald J. Little, F.R.G.S. London, 1890.

CHUNGKING, the commercial metropolis of Western China, having just been proclaimed a treaty port synchronous with the appearance of Mr. Hosie's work on Western China, invests that volume with peculiar interest, particularly as the author of "Through the Yangtze Gorges," Mr. Archibald Little (a most competent authority) says of

[February,

Mr. Hosie's book: "It is an elaborate monograph on the province of Szechuen, such as has not been written of any of the other provinces. It provides a mine of information to the traveller and to the merchant."

The establishment of Chungking as a riverine treaty port, has grown out of a provision of the Chefoo Convention, which, among other things, secured the right of the British Government to send officers to reside in that city to watch the conditions of trade in Szechuen; pursuant to which Messrs. Baber, Parker, Hosie (now Acting Consul at Wenchow) and Bourne were despatched for exploration and research. Successive blue books attest the zeal and capacity of those gentlemen in the discharge of duties that involved much self-abnegation and no small degree of peril. Unfortunately, the valuable results of those investigations, being for the most part concealed in dull dry and dreary official folios, are *caviare* to the general public,\* but now happily, Mr. Hosie has disinterred and rehabilitated his buried property, and with the best appliance of typography and book-binding, has submitted it to the examination of the reading world. With regard to ornamentation it was a happy thought of the author to utilize the Chinese map of O-mei Mountain as a cover to his book; and speaking of maps reminds us of one out of several excellencies of this book; its map, among other desiderata, affords a distinct view of the country of the independent Lolos. Again, to the busy man athirst for information, a good index, is of unspeakable use, and Mr. Hosie has taken the pains to discharge that duty exhaustively, and a glance at it will show that the arts and commerce, and ethnology

\* It is true that Mr. Baber's writings appear in the supplementary papers of the Royal Geographical Society; Mr. Parker's in the China Review. But classes, not masses, derived benefit from them.

of the vast regions traversed, have all received attention. The volume is as replete with facts as an egg with pabulum.

Incidentally the anthropologist here discovers that the Sifan are "tall, with level grey eyes," a highly suggestive biological fact; while the epidemiological student is set a thinking on unknown climatological conditions by the following anecdote, which illustrates a statement found in Chinese works touching malaria.

In North-eastern Yunnan Mr. Hosie's party were dismayed by the approach of a rainbow-drizzle; at the sight of the meteor word went round—"shut up." All except the foreign travellers placed their hats over their mouths, an operation which he regarded with amusement as a superstition, and so strode on, his bucal aperture being all agape; but soon his extensive and symmetrically formed system was agitated and contorted from centre to periphery, being seized by paroxysmal vomiting; jetsam being automatically disposed of, he found himself an appreciably lighter man, and more experienced, if not wiser. The Chinese escaped unscathed the micro-organism. Restricted as we are to space, we are unable to make extracts, but we cannot refrain from giving our readers a philological paragraph from an account of the Phö (Black Miao) language, in which it is stated that while those aborigines follow, to a great extent, the Chinese idiom, they exhibit at the same time considerable divergence. A "cart-before-the-horse principle is very marked throughout, e.g., the Chinese for "beef" is 'niu jou,' and for mutton 'yang jou', that is, 'ox meat' and 'sheep meat'. The Phö, on the other hand, say 'ngi lia' and 'ngi li', which literally translated mean "meat-ox" and "meat-sheep." Again, for a "good man," the Chinese say 'hao jen', where 'good man' is the subject of the sentence; the Phö say 'nai

ghou'—‘man good’, and ‘very good man’ is ‘nai ghou kuai,’ that is, the adjective follows the noun, and the adverb the adjective.”\*

One more extract must be shovved in somehow. Ever solicitous for welfare of man or beast, our author saw a coolie, whose temple had been pierced with a large spike through a fall. “Now, thought I, had the time arrived to display my store of foreign medicines, and I was looking forward to the effect which Friar’s Balsam would have on the patient and his comrades, when there was a sudden call for tobacco. My pleadings to be allowed to treat the case were in vain; a handful of cut tobacco was placed over the wound, and all the assistance I was permitted to give was the loan of my handkerchief to bind the head and keep the narcotic in position.”

Nicotine is never absorbed in such cases; the Chinese idea is to arrest

\* On this subject Dr. Edkins in a footnote on Akkadian and Chinese (*China Review*, Vol. XV., p. 399, cites Lenormant:—“The ancient Tauranian language of Susiani places the adjective before the substantive. This, I suppose, would be occasioned by the people of Susiana not being under strong Semitic influence. It appears also that mixing with races of the Teutonic stock also tends to shake the law of position, for Lenormant also says that the Finnish language places the adjective before or after the substantive at the speaker’s discretion.”—“*La Langue Primitive de la Chaldics*, page 149.”

hemorrhage and prevent the access of air; tobacco is in universal use as a vulnerary.

It is pleasant to travel in imagination with an explorer, whose genial *bonhomie* often crops out during toilsome and painful journeys. Mr. Hosie displays a genial, benevolent character when speaking of the members of *Les Missions Etrangères de Paris* and the China Inland Mission. “All honor” he with fine feeling of the former, exclaims, “All honor to men of surpassing ability, who give up their lives for heart-breaking work in China!”

He has occasion from time to time, as has every traveller in China, to observe cruelties inflicted on animals. Once he visited the Great Wall on a donkey up the rough Nank’ou Pass. “I had not proceeded far when a horrid stench assailed my nostrils; its continuance baffled me until a sudden lurch of the saddle revealed a sickening sight; needless to say I walked the rest of the way.”

Again, when at a chimneyless inn he and his pet dog were forced to retreat from the stifling smoke, they took their supper together under the starry canopy; but soon he had to lament the loss of that faithful companion. “He prayeth best who loveth well; man and bird and beast.”

D. J. M.

## Editorial Comment.

IT IS A TRUE SAYING that “the power of prayer is a spiritual dynamite and can only be manipulated by spiritual people.” Foreign missionaries need to understand this more than any other class of Christian workers. Let it be a profound conviction among all who teach and all who preach that their God does reign, and that he has commissioned them to “tell it out among the nations that the Lord is King.”

THE *Chinese Times* of December 13, 1890, contains an ably written article on “Do: Do Not.” The writer attempts to throw a calcium light into “the wide gulf that divides the East from the West.” What we are made to see is simply this: the Golden Rule of Christianity, demanding beneficent action, vs. the negative precept of Confucius, representing the inert or passive character of Oriental civilization. The idea is forcefully put.

But the following quotation will not commend itself to the best thought of our day: "Did the two texts stand alone, the mere accident of one proposition being cast in the negative and the other in the affirmative, would be a wholly insufficient ground on which to set one system on a pedestal above the other."

Surely, the difference between "Do" and "Do Not," ethically considered and as applied to universal human conduct, is something more than a fortuitous circumstance.

We thoroughly believe, however, with the *Times* writer, that "the centripetal force is as much a necessity to 'the balance of power' in nature as the centrifugal force, and there is a place in the economy of human life for the resisting as well as for the attacking energy." It is a pity that this concept is not allowed its logical sequence. The great central idea of a civilization that antedates our own, and has conserved some valuable elements of political and social economy, must have a meaning for the West as well as for the East.

At least two of our contemporaries have expressed great solicitude over the probable advent of 1,000 new missionaries. The oncoming host are advised to take heed to their steps, lest they add to the obstacles already existing, which lie in the way of China's progress. This is well. Undoubtedly much might be written on the need of care in avoiding unnecessary antagonisms with the customs and usages of a people who, in a sense, are our antipodes. It should, nevertheless, be conceded that the manner of presenting revealed truth can best be determined by those who feel its force and know its power, and who live in nearest contact with the abominations of paganism. We have no sympathy with the carping

criticism, which dwells so often on "the failure of foreigners to influence the Chinese." We maintain that the stigma of failure does not properly apply to diplomatists, merchants or missionaries. Each in their turn have been compelled to cope with vast difficulties; and, while results are not equal to the hopes at first entertained, they are significant and encouraging. It is not best, either for the East or the West, that all merchants should be millionaires, that all measures of foreign diplomacy should carry at the onset, or that the great missionary movement should sweep the empire before methods are fairly tested and experience has evolved a basis for the Church of the future.

THE *London and China Express* is disposed to think that missionaries are doing great good by enlightening the people with respect to the treatment of wives and daughters on a footing of equality with men, but that this is probably one of the principal causes of Chinese disapprobation of foreign missionary labor. If the statement is correct, that decided progress is being made in the direction named—and we believe it to be true—the circumstance that opposition is encountered, becomes a matter of course, and is no reason why the reform should be stayed. Shall we cease to do good because some people do not like our benevolent action? The suggestion that "if foreign missionaries were to confine their labors to the teaching of the simple truths of Christianity, it is quite possible that they would give less cause for complaint than they do at present," is encumbered with one grave difficulty,—the mere teaching of abstract principles will come short of the object. A missionary must inculcate *applied truth*, or his work is negation and failure from first to last.

It must ever be a matter of regret that at the conclusion of the great famine in 1877 there were so few to enter the open doors which the labors of the distributors had set before the Christian world. There have been other opportunities of like import, as when Gen. Gordon, by his brave and successful exploits against the Taiping rebellion, won the nation's gratitude. Archdeacon Moule puts a great deal of meaning in these few sentences : "The streams of missionaries now arriving find idolatry strong and flourishing and rehabilitated. Had they come when we were scarcely able to hold the little forts in 1862 and 1863, they would have found the idols utterly abolished and the people willing to listen to the tidings of the great God, our Saviour, from woe and from hell." Although our missionary zeal is very inadequate and very late, we have every reason to believe that it is not too late. It may be that our ideas of auspicious time, and regrets about delay, have only a relative meaning and little significance in the vast designs of Providence.

IT is a fact worthy of note that among leading minds of the west there is a growing appreciation of what China really is and what may be reasonably expected of China's future. Our space will not allow any extended reference ; but take a few recent examples. In Boston (U. S. A.), before a large gathering of representative men, Bishop Fowler emphasized the fact that China is the great mission field of the Church. Other fields were important, and he did not disparage them ; "but," said he, "China is Asia." Bishop Andrews also gave some impressions, growing out of his extended observations in the east. From a report of the address we select a few sentences : "He was profoundly impressed with the intelligence and general bearing of the people. There is no un-Chris-

tian land like it. There are some features of its educational system that he would like to see incorporated in our own country. As a people, however, they are conservative in the last degree. They are slow to work on. In Japan it is different. Standing on the streets of Tokio or Yokohama he would frequently see natives dressed in European costume. Their army is so dressed. But in China no such innovation is ever seen. They tenaciously cling to the habits and thoughts of their fathers. This is one of the tokens of their strength of character. In the end this will be an advantage. When they become committed to the Gospel, they will be firm in their adherence to the Church. He was glad to find the old missionaries were the most hopeful in their faith in the ultimate triumph of our work."

DURING the sham fight, which occurred near Shanghai on the 27th of December, between opposing forces of marines, one side supported by the local volunteers, we stood upon an elevation commanding a comprehensive view of the field of action. We observed with special interest the aggressive party ; and noticed the line of troops broken, separated, advancing, retreating, small detachments wading or leaping a stream because the bridge had been hypothetically blown up, —some of these activities exciting now the levity and now the criticism of spectators ; but amid it all there was a steady forward movement. It seemed to us a vivid representation of what might have been,—a real battle scene. We thought of the moral conflict now going forward in China. Missionaries and native converts are the Church militant ; and while many lookers-on are taking note of some things which seem to them like hopeless confusion in the attacking column, there is a long and steady wave of advance. By and by the world

will see and acknowledge the strategic skill and heroic purpose that have given inspiration to the great modern missionary movement.

THE pirating of the s. s. *Namoa* is a reminder of the ways of Europe not many centuries ago; while the burning of the *Shanghai*, attended by pitiless assaults upon unfortunate men, and the complacent inaction of native gunboats just at hand, is a revelation of the inhumanity of paganism. These are events which show beyond doubt that there is a necessity in China for something more than improved river police. The demand of the hour is for a moral revolution, which can come from only one source, even the source of all true uplift in the realm of conscience and spiritual life.

THE settlement of the audience question, apparently under conditions honorable alike to the government and to foreign representatives, must be taken as a sign of the times. An event of perhaps

even greater significance is the appearance of a preface by Viceroy Li Hung-chang, the most powerful man in the empire, to a medical work by Rev. S. A. D. Hunter, M.D., giving the prestige of his name to foreign therapeutics and to a most important branch of missionary enterprise.

WHAT with the laying of a telegraphic line from Peking to Kiachta—which is likely to be an accomplished fact in the near future—the actual extension of the wires to Yünnan province, the pushing of the Tongking and British-Burmah railway lines toward the Chinese frontier, together with the oceanic cable reaching forth to the sunrise empire and south and east to India and Europe, China will soon be united as with bands of steel to the brotherhood of nations. It is destiny; it is the decree of Providence.

THE crowded state of our columns this month necessitates the postponement of several contributed articles and the delay of editorial matter.

## Missionary News.

[*Workers in the wide field of China are invited to send brief contributions appropriate to this department of THE RECORDER. A real and valuable service may thus be rendered to the cause of missions.—Ed.]*

—Bishop Burdon, accompanied by the Rev. J. Grundy, has made an important tour through the Province of Kwantung and far into the adjoining Province of Kwangsi. The Bishop expresses a desire to see lay evangelists engaged in these provinces.

—The Kinkiang Institute is prospering finely. The Rev. J. Jackson, Principal, has been giving scientific lectures. A correspondent, writing of one of these, states that "the experiments were nu-

merous and exciting." Rev. Mr. Banbury interested and instructed the students on the subject of the steam engine; and Rev. Mr. Little profitably occupied one evening by a lecture on Africa.

—W. H. Park, M.D., in his Soochow Hospital Report for 1889-90, says:—

"A Buddhist priest comes occasionally, who has been trying to cure himself by cutting off small pieces of his own flesh with a pair of scissors. A fellow-priest has turned this to good account by going around the country and showing the pieces of flesh as an evidence of the wonderful power of the idol in their temple; for, said he, the priest cuts himself in

this way, and the idol so miraculously interposed that the man's life was preserved, and not only that, but he did not feel any pain or shed a drop of blood. It proved a splendid advertisement and 'business,' at that temple has been on the increase ever since."

—Mrs. J. Williamson, of Chefoo, relates a thrilling story of a *Wéuli* New Testament, which had been kept in the house of a Chinaman for ten years. One of the inmates, infirm and unable to walk much, spent most of his time in the library, where he read this book incessantly. He would sit in the court yard on moonlight nights and tell to a circle about him the story of Jesus and how he was crucified. When dying, the old man gave the sacred volume to his nephew and said: "This book is true; read it. I have seen Jesus in the midst of heaven, and I am going to Him."

—Rev. James Gilmour, of the L. M. S., has recently met with very encouraging indications in his work in Mongolia. Although without a medical training, he is having an interesting experience in healing the people of their maladies. Success in one case led to further and more difficult work. He was called upon to dress the bullet wounds of two soldiers, received in an encounter with brigands. Mr. Gilmour had never seen a bullet wound in his life, but he went as requested. Two were flesh wounds, and with these he had no difficulty, but the third was a bone complication. He knew nothing of anatomy, and had no books to consult. "What could I do," he says, "but pray?" "And the answer was startling." On the third morning, when attending to ordinary patients, there came a man like a live skeleton. He came for cough medicine, and got it; but Mr. Gilmour fingered and studied the bone he had to attend to that afternoon. He learned what to do, and in a short time it was on the way to heal.

—Miss Guinness, of the China Inland Mission, has recently been visiting the native Church of Yuh-shan, in Kiangsi Province, which she reports as having a membership of 103, seventy-five of whom she had the joy of meeting at the Lord's table. Miss Mackintosh and a native pastor manage the Church between them. Miss Guinness was much impressed with the harmony, order and spirituality of its members, many of whom walk miles, in order to attend the services. One old man of sixty-seven walks twelve miles regularly to meet with people of God.

—Rev. G. W. Painter, under date of December 13th, 1890, sends to THE RECORDER a brief account of a recent evangelistic tour of his, which we are glad to give our readers. He says: "I am more than ever overwhelmed with the vastness of the work to be done among the teeming multitudes around us. Mr. Stuart and myself confined our efforts to a district thirty miles long and five miles wide, lying on both sides of the main canal, between Hang and Wuchow. We visited sixty-one places, the population ranging from twenty to three hundred families, giving our attention chiefly to villages not visited heretofore. Of this kind we worked in forty-eight, where the name of Jesus had scarcely ever been named,—the vast majority having not even heard it. I was astounded at the discovery of this fact. It seemed scarcely credible; but the proof was clear when we turned our attention to it. Now, my dear Sir, this is true of a section of country, which has doubtless been more thoroughly worked by itinerant workers than almost any other section of China. I baptized seven out of twelve applicants for Church membership near Linwu; I also baptized three children. "Pray ye, therefore, the Lord of the harvest that he would send forth more labourers into His harvest!"